M2581
Group IV Music
Westtown
Saturday June 7, 1975

MR. NYLAND: Next week, Saturday, I have another event of a family nature, and I'm sorry that planes get in at the wrong time. And Kiekje and her husband are coming. So I have to go them, to Kennedy again and I won't have a chance to be back here in time. You have to arrange for yourself what you want to do. It will be as if I go to the West Coast or so and come back the next morning. So maybe we have to make this a kind of a double evening.

I think of Work many times as a preparation, when one once understands what is involved or one knows about one's place. It takes a long time before you really know. If you did know, you would know also where you would have to go, because the determining of a place is always in relation to that what might take place in the future, and of course what has taken place already. And you move your place into the future as soon as you become convinced that you have an aim, that there is a perfectly good reason for being on Earth, and that the Earth has to be accepted for whatever it is, and with that the acceptance of oneself for whatever one is oneself. Then you see yourself every once in a while as a possibility for further development, of an evolutionary current with which you become associated.

In the beginning of Work it is a great deal your consideration of one's ordinary physical behavior. I - many times I call it the physical aspect of Work - concentration for oneself, particulary when one is observing. And that that what is given to one as the truth of oneself has to do with the way I behave, and that includes behavior forms in relationships also, and more and more an understanding of the people around me, and whatever there is that I have to do in having dealings with them, or the way I spend my time during the day when I walk around and do this and that and the other, and come in

contact with a variety of different people. All of that of course belongs to a form of behavior which is instigated by that what I am, partly within, maybe as a result of feeling, or as a result of my thought processes. But also to a great deal that what I am physically, because I follow in many instances that what my body would like to have or would like to become satisfied with. And it is not that we want to neglect it and also that we can't continue to accept it, but I think the body itself and all the different physical aspects of my behavior are very difficult to accept sometimes, and also to go against, if that is necessary to go against them. Now if we are very good in ordinary life and we learn a little bit of morality, and have even some kind of religious thoughts or upbringing, one forms a behavior subject to the kind of ethical morality, or in accordance with laws of deeper living, or an understanding of oneself as the possibility of developing a Soul, or what one is as a human being and a responsibility one has not only to oneself but also towards others, and gradually of course developing relationships with each other on the basis of friendship, on the basis of an exchange of well-meaning, of kindness, and trying to understand others in order to help them. As I say this question of first a private relationship towards one's God. That doesn't enter so much in this particular physical period. It starts really with family. With different people as friends, we say near and dear. And that one wants to establish that kind of relationship so that it is based on trust, confidence in each other. Then the second one in relationship also in one's behavior is ordinary, let's call it commercial enterprises, or whatever is in existence of the rest of the world with whom you have to have dealings for the sake of economy, or pleasure, or wish to develop something like dexterities, even expressions of art, studies in science and philosophy and so forth, with different people one does not alwa s meet but nevertheless one can become influenced by them. And the third group of course is when you become artistic, or like an artist producing, or having a creative mind and nature. Then one starts to affect other people

you have never met; nevertheless they exist and they sometimes know that you are exist. And you can influence them by your word, or by your works of art, or by your works of scientific development in application of scientific data for ordinary purposes, or even like inventions.

I think that we know. Many times when we learn on that basis, we change different forms of behavior which are a little obnoxious from an ordinary standpoint, and then, not wanting to have that because it might create a little animosity on the part of the people you meet, that you want to change it into something else and become a little bit more congenial, a little bit more helpful, a litte bit more how do you do, well-meaning and so forth, and perhaps understand yourself a little bit in becoming a little more flexible. In itself it doesn't matter very much because it has nothing to do with any kind of a spiritual development; and I think in many cases you simply substitute one unconscious behavior form for another. The only advantage would be that one can live with it a little easier, and not have perhaps too many enemies, or even you select a certain group of people with whom you want to have dealings and exclude all the rest. As a logical result from that you don't start to know yourself. You only know yourself in a very small segment of your behavior. And more and more you will start to eliminate what was, let's call it, obnoxious or not desirable in the first place. You limit also your possibility of experience. And I think in that sense limiting one's experience, one runs a great risk, because there is an end to the possibilities of relationships with people. There is an end for each person to the possibility and capacity of his behavior. And if such behavior then is limited to that what one can do and of course cannot go across to what you as yet cannot do, then in a very limited sense of substituting a few other attitudes, it becomes monotonous. And I think that's the great danger because that means you're emptier and emptier. You're not further interested in repeating what you already know, and particularly when one

grows older, the ordinary physical superficial forms of behavior on Earth are not very satisfying after some time. And maybe one has to consider that very well, that even if for a little while things become a little rosy, there are also thorns connected with it a little further up.

Of course the solution is a different kind of development which can take place parallel to what I call the physical. I call it of course emotional development. For me it is like an octave, and the emphasis of emotional development is based on a different relationship which I have of myself with that what is within me. I call that my inner life, of course, the possibility of an essential development, and an understanding what I am in duality, and more or less equating it with that what I consider on the outside world as something existing of a different kind of nature of different density, or perhaps a spiritual quality which I assign to certain concepts. And finally thinking about it and mostly feeling, I start to have a composite picture of certain other things existing also, not necessarily limited to the form of human beings, but that within each human being there is a possibility of that kind of development which, if it does exist, will enable me not to become too empty too soon, and continue to be able to live the way I ought to live without running the risk of that kind of monotony that I will have by just living on the surface alone. That I think that development has to do with one's private life. It has to do with a man's relation towards his God, and in moments of times when he wants to go within, and as it were make contact with that. These are things that remain for him his private life. But they do become apparent in his behavior. And also then physical behavior becomes really spirited, this time from inside out, not from the outside simply affecting one in ordinary kind of reactions. This particular period is an activity period in which a person really starts to understand much more about what he is, his aim, his life, his existence, and of course together with that his responsibility.

I say it is necessary that one sees this because during the, let's call

it, the physical octave of development in which certain changes of a superficial nature are possible, there is also this SOL LA SI of that kind of an octave. And this SOL LA SI is really the same as what we have called in ordinary life and people talking about Work with the DO RE MI of the Kesdjanian body. And that then the hope is the development of the Kesdjanian body in order to establish more equilibrium which, in the monotony of the physical period is, quite impossible for the body itself to maintain. I say it is parallel but it starts at the point of FA of the first octave. That means really that, during one's ordinary physical forms of behavior, certain things can be awakened in a person which are of a different nature than just happy-go-lucky, or being a nice fellow. And unless that is developed when one Works, even Work will not give you the satisfaction you originally would wish. You have to develop, in Work, a certain background of a spiritual kind, and we express it by saying that you have to change, or allow your feeling to become emotionally tinted; and not only tinted, it has to become completely colored. And it has gradually, it has to take over as an existence in which then that what is right for yourself, you might say, is matched with the conditions of life, not the forms of other people. And more and more including that what is of spiritual value in this world and existing in any kind of a form, makes it clear to us as esoteric knowledge. Acknowledgement of that what exists, of course, exists on Earth, but also in the totality of our solar system, to start with that; but surely when one looks at the sky and is in awe and stands in front of that what is infinitely beautiful, something that starts to exist within oneself, that really you cannot put into words. Then you are in an emotional state of not being able to express what it is you feel; at the same time knowing well enough that such motivations could exist emotionally within oneself with a very definite desire to do something about oneself, and to avoid the emptiness of the continuation of physical exchanges.

I call that of course Kesdjanian development and the SOL LA SI of

that particular Kesdjan is free from the manifestations of the physical body, and for that reason will stand on its own in the development of an emotional deepening of the values of one's life, and really being then on the road to become a man who can then stand more and more on his feet, because he becomes less and less dependent on good friendship in exchanges with others. The emptiness always comes when there is not enough of an influx of something else to take place of the old stuff that has been worn off. And each person knows that, that any relationship is subject to that kind of a law when you have talked yourself out, and you have gone to enough movies, or concerts, or have looked enough at T V and the rest, that you really feel a little discouraged and disgusted that there is not something new that you can look forward to, and that what has to come to one is the possibility of an inner development which then is independent on the outside world. Of course it can be stimulated here and there by the outside world of certain things that are really worthwhile, but there are not so many things that are worthwhile. And so in this particular progress one is more and more forced to go within oneself to find the solution to further problems which do exist because entering it now into the philosophical aspect of that what may be of a spiritual nature, one start to think and ones hopes that, in feeling and understanding and by intuition, that there is something much more worthwhile than just the ordinary world. And one starts to think then about the universe as a whole, and whatever concept one wants to use in order to clarify it for oneself in one's thoughts, or that what is perhaps given for an understanding of your feeling and your emotions, in which you must include now this kind of wishing to share with others certain experiences so that their life will be affected, and will be helped for its own growth, that you look now more and more towards wishing to give, instead of wanting to receive what you have gone through in the first, what I call still, the physical period.

In the physical period one takes in many things, and one is entitled to

it. In the emotional period one must give out. One must really want to give that what one has, and knowing that that what one has will never be lost because it has been experienced, you can give as much as you can, as much as your capacity will allow, as much as the growth of your Kesdjanian body will indicate, as much as the aspiration, inspiration and silence of that particular octave will start to get hold of you, so that you become more and more that kind of an emotional expression of the value of truth within your life.

It's a period which is very important because if you don't go over from this ordinary observation process, and even if you keep on understanding very well what is meant by impartiality, what is meant by simultaneity, it is all very well and good but it has it's end. And unless you introduce something of a different nature which is emotional for yourself, which, as it were, has nothing to do with impartiality, but very much to do with partiality, of that what is of a higher nature to which you wish to attach, you introduce as it were a reverse form that what you have eliminated in the first contact with Work. Unless you make that, as it were, that contact, unless you see that it is necessary to get out of this ordinary, what I call now, ordinary observation process and constantly wanting to see yourself in a certain way, quite definitely objectively, that that will have an end, and you must be careful not to have too much emptiness enter. Because what is this emptiness? Simply that you have done certain things, you keep on doing it, so they don't have interest anymore. So you want to sit and sit and think, and you try to see what there is perhaps that could fill it. And you say will I can go and take a walk, or maybe I can go and read a book, or I can telephone someone and have a little conversation. And after a little while you also say but what's the use because I know I've done that before, and I know already so many books? Why should I read some more? And ALL AND EVERYTHING I know from beginning and end, and from the end to the beginning. At the same time you see there is something that is within one that is unsatisfied, particularly if one has been hammering on the

ABC process and not so much on the emotional consideration of something existing with you, and then you might say give you a helping hand. That of course is a concept that can exist and has a certain form of aliveness. At the same time it has to be developed, because that presence has to be with one in ordinary daily life. And time and time again you have to ask: is God with me, and if so what is He telling me? Can I, in my behavior - whatever I'm doing - really go through certain criticism if that could exist, or, in combination with that what does exist, am I behaving now in a form. I said it last night or the evening before, becoming to me as a man?

And the emphasis has to be much more on that, and I say the development for Work has to be continued in the direction of an emotional aspect of oneself. When you feel emotionally not really quite capable, you must learn emotion in your daily life, starting by feeling, starting by caring, starting by taking the time off to consider other people, to enter into their life. It's as important to them as it is for you in your own life. And there has to be that sharing, that wish to communicate, that caring for each other - it has to exist, otherwise you will have a life that becomes monotonous and Work will not carry you across. You must understand that Work has to be followed by a next step, a development of lighter density, and a relationship in which your life is not solely bound by the manifestations of your body. All the principles are there. Everything is potential. Inner life is potential, all you have to do is to acknowledge it and then start feeding it. You have a feeling, an emotional center. It may not function as a center - we talked about that many times - but at least there is something that is of a different kind of nature then just eating bread and water. One has to have, within that what one is in relation with, something of that kind and that has to be stimulated. That there is a certain knowledge of how to give and a knowledge of how to receive. And that is a knowledge you have to find for yourself because it is different for different people, and there are no particular grammars

about it. One can read about it and have descriptions of people who have developed such kind of emotional attribute, or a feeling, or an ordinary kindness, or love as it were for that what one is doing, and from that you can get examples. But you will have to do it yourself. You have to experience, in your own wishes, to do something for someone else, and many times, particularly in the beginning, at the expense of yourself. Not doing what you wish but to do what someone else wants for the sake of caring for the other to create that what is right for them. And then, in that attempt, you will profit.

It's very much the same, you see, the second period is really the most important period of a man, because he can start with the first one. He will be able to--he will undoubtedly get stuck if he is not careful, and he must early already prepare himself for the development of the changing over of his feeling into deeper emotional states of his life. But then, that being, I call it, a center of attention which will lead a man to the real aim. The real aim for a man is the possibility of the continuation of his life after he dies. We simply say we wish to make a ship that will carry us further. And I call that ship a Soul, because that will enable me to travel, as it were, through space and become more and more independent of time and space itself. And so the building of this--this particular, sometimes we call it an intellectual body, or an intellectual aspect, or an understanding of real thought, or that what actually could become free from all bondage of this Earth towards one's physical body, or an elimination of that what is still in the way in relation to ordinary feeling and selfishness of wishing things for oneself- to be able to do away with that and put in its place that what belongs to God. And what He in His wish for creation actually created here as an example of that what ought to be, and to give then to that part of mankind, who wants to understand God in that sense, an impetus for a further wish to grow on the part of themselves. And that we call simply the development of one's Soul, which then of course never will be empty since it will be linked up with that where it is going. And so

this third period I call preparation for death, that what wants to do with one's life, not any longer in relation to oneself, or in relation to--towards other people. That you might say is already done away with because one has lived through it.

Now comes really the vital point: what do I do for myself? What do I do in relation to that what I am towards my God - my God - the way you might say I have created Him, wanting to establish the fact that that what is my creation is the same as the creation in toto: a wish for learning to understand that what is outside, beyond me, within, everywhere, always, in infinity, omnipresent, omniscient and omnipotent. Those are the concepts that then really they become important for me, because that is not the end - it is the beginning of the cosmic world. That is why this making of the Soul, that DO RE MI of the of the beginnings, is parallel again with the SOL LA SI of the Kesdjan. It is connected with it, belongs to that SOL LA SI. It belongs to aspiration and inspiration and silence as an attitude one should have to wish to become that what the Soul ought to be. When a Soul then is born, it is free to go and it then will go in the direction of further knowledge, because out of the state of self-knowledge will come - or self-consciousness - will come cosmic consciousness. I simple say the next step in which, let's say after the first triad, it is the beginning of the second triad. In the enneagram you know that SOL LA SI starts at nine, and it goes from nine to three. It is a new cycle: that is the cosmic cycle. There are three cycles in the enneagram: self-consciousness, cosmic-consciousness and universal-consciousness, each with its own particular particularities and particular descriptions for each one of them.

When one wants to consider that question of Soul, you have to consider first the question of your emotional life. And when you want to consider the question of your emotional life you first have to consider your behavior towards other people on Earth. The physical one is really partly unconscious. It's

just a little glimmer of something else that could exist but it doesn't exist; it's only every once in a while a lightening up as if there is a thunder cloud somewhere with, with that kind of fire, let's call it. Only lighting up. But then when the second part is emotional then there is a chance given to an actual development as a result of Work on oneself. And that becomes the possession of a person who wishes to become conscious and conscientious. And the accent then again is on conscience: that is, giving whatever there is, weighing it for that what is right, and eliminating that what is not right, what is wrong, what is a continuation many times of the conditions of the physical body and its own desires. They have to be acknowledged, they have to be seen, they have to be accepted. They're there. We stand on them, on our past, on that what is unconsciousness, trying to become erect within oneself, and then standing up with hands outstretched, wishing to go to an understanding of self-consciousness, self-conscience, and through those two - when the potentialities have become actual - that what is in store as cosmic relationship with God Himself; or let's say with God Himself, maybe God in the totality of His existence as All Wise Father Maintainer of that what is the real Father of all this total family of human beings and life in general.

Maybe you have some questions about last Thursday or about previous meetings, or things that have happened during this week, or wish for futther clarity, or in preparation for next Tuesday when again and again I would ask you: ask the questions about tools. Tonight you can ask about - if you want to, what you have done, the application, results, aims again, what is not clear. We have to continue to talk about Work in order to avoid you getting empty. Because if we keep on talking about perspectives there will be enough then that can be put in the place of anything that has become monotonous, and there is a law of this Earth that everything will become monotonous, and that ultimately that monotony will destroy a person. Of course we know all of us will die in such attempts belonging to the physical aspect. Have you

any questions or any kind of remarks?

Do you understand Work in daily life? Do you know what it means when you get up in the morning andyou happen to think about Work? How do you arrange your day, or how is the day arranged? How do you start or when does it start? Soon after you so-called wake up? Do you see yourself doing little things like getting out of bed and then very simply wanting to Work? What is that? That something becomes aware of you, being there. That you then, as it were, see yourself walk, go to the bathroom, do whatever you have to do, come back, dress, go again, wash your hands, face. Can you see that, while you are doing that, that something can be present to you? That there is something maybe even benevolently, looking, wishing to be with you, not in your way? Wherever you move your hand and your arm, there is no 'I'. It moves also away if it is a little bit too close to you, for your liking. But sometimes that 'I' wants to come a little closer in order to see actually what you are: that is, sometimes I say it has to be present to me to be able to guide my hand. If I want to do that, I say, can I at a certain time while I'm now, let's say dressing, can I make my 'I' be aware of the movement? Can I actually participate in the movement of my arm? I go out of the door and I have to go down the stairway to go to the lower level of the house. And maybe that is where I will eat a little, or maybe I have eaten already, maybe I live in an apartment, or maybe I live in the country in a house and I step down a couple of steps to be out on the grass or the sidewalk or whatever, I walk to the garage. No, I walk down the steps, let's say that. What is it that I can now use for waking up? What is there that can be aware of me as this body is walking down, maybe holding on to the banister, or at least one foot forward, then down, next step, then down, next step. Or take it the other way, going up a staircase. Can you see that, that when you lift your leg, maybe that something is helped lifting it, that it is as if there is a force of which you become aware in your leg, but as it were you want to assist in that as if you want to help

it. Perhaps even you visualize that, for a little while like that, you take hold of your leg at the thigh, and you bring it up on the step, as if there is something that wants to take part in that kind of movement, simply for the sake of establishing, during that movement, the fact that you are living and moving your leg, and that you are alive as a human being, and that there is something that, in that way as it were, reminds you that there is something more to you than just a body, that there is that possibility of something of a different nature existing with you, and wanting to help you by being present. And that is awake. And that, being present so close to you, will almost affect you waking up so that you really don't know what is awake: is it an 'I' or is it me? And I say all the time, it's not me, I'm still unconscious, but there is such a definite influence of that what is with me as awakening and being awake that I, as it were, experience that kind of state almost as if it is a already part of me. Sometimes I say, yes, there is in my head a very definite something going on as an activity, and it is not my thought because I don't care about that; I don't want to explain myself. I'm a simple man, I just walk. I don't have any particular feeling about it. It doesn't make any difference because I've seen myself in ordinary way walk so often. I'm so familiar. I've looked in the mirror. I've seen how I put on a coat. I have seen how I have an expression on my face. I've looked at my face many times to see if I actually need a shave or not. I know that. But when I now stare at all that what is for me not of particular value - that's why I use the word staring; I don't take it in - it's not that I'm dreaming. Something in me is aware of me, and maybe as a result of my wish to wake up as a result of an 'I' being there, wishing to be aware of me. And many times I really don't know it than only that I experience, maybe at times, a lightness as if something is with me while I go up the stairs or down, or when I open the door and I say: how wonderful is this morning, and here I am. Thank God, I am alive. And you ask, am I awake? Or maybe God asks you: are you? And you say: yes, of course I am.

Almost I would say there is nothing to it. It is just that I had a thought and a feeling and I made it into an awareness. What is so difficult? The difficulty is to hold on to it, to make it again and again, because as long as I have that kind of a wish, then of course I will make something. I don't run out of that kind of inspiration when there is a real wish for the sake of reality. If I give it all kind of names and all different kind of motivations, and there is something within me that really becomes alive within, then of course I will not run dry until that is the energy that has been used up for the purpose of the continuation, or at least, time and time and time again that I make this attempt, something can be aware of me as I now do whatever I have to do. Of course it becomes involved when you start to think too much; and of course, when you have a little bit of trouble with your feeling because certain things were unfinished the day before, and you still have some worry, or a consideration, or states of anger, or jealousies, or whatever there happened to come to your mind - all of that logically will take up energy, will continue in unconscious state, and will make it a little bit more difficult for an 'I' even to be considered; or an 'I' itself to be there. It doesn't want to be there, because when one is engaged in ordinary unconsciousness there is no place for any 'I'.

But I don't think - many times it is not that serious, Many times you forget that you Work, that you could Work. Many times you must make certain things, like a knot in your handkerchief, or the way perhaps you walk down the steps, I don't know if you have a step from the porch if that is the way you live. Walk on the right side instead of the left. Go down sometimes backwards to the astonishment of your neighbors. Whatever it is for you that is helpful you must use, because Work in itself is very, very simple in the beginning, from impetus to action. And that you must always remember. It is not impossible. It is not given by God for you to find out that you cannot do it. That would be cruel. We cannot assume that. Whenever there is a thought which gives the possibility, in thinking, of freedom, freedom must

exist; otherwise we would not be allowed to have the thought. And I say it would be unpardonable if actually one could have a thought about something that is never possible. Quite logically, all such thoughts, whatever one has, always lead to the possibility of the creation of something, even if it is inventive, or that what is not as yet in existence which can be make to come into existence. But the constancy of that kind of thought for the wish for oneself to become a man, that should be a perpetual mobille. That should never stop. That is what Gurdjieff talks about, because that can exist without friction, because it is formless. It is just a concept that can be made clearer and clearer and, in its purity, it can become one with life; and as such, life becomes eternity, and I become - not part of it - one with it, a representation of it.

So one walks down or up the staircase, you go to the car, or you walk a block, or you carry something, and you put it in one hand, and then in the other, and you bend over, and you look, and you see flowers, and you stand still for a moment. And you say: isn't it beautiful to be alive? Wake up. And you see a friend, you say hello. And you say to yourself, wake up. When you say that hello, what do you mean? Unconsciously, all right. Say it again. Hello. Oh, I've forgotten - hello. And emphasize it. And do this for the next couple of hours. Wouldn't it be wonderful if you actually could think about it so often that for two hours on a day, a special day - I'm not saying you should do that every day. But do it whenever you can and you will think really that you have the dexterity, the energy, the wish, the ability, and the opportunity to do it. It would be a wonderful start of your day. Yah.

(Side Two)

MR. NYLAND: But of course I talk now about these things and they become platitudes. You've heard them, time and time again. I've mentioned them. ALL AND EVERYTHING is really filled with it, and it is there for you to take

and to put again and again to practice. What is it that prevents one? This damned unconsciousness that sticks with you, that really paralyzes something within your inner life? Is it that your inner life is not sufficiently stimulated by ordinary daily affairs? Then find something that will stimulate it. Do something a little impossible. Do something that is different from your mechanicality. Use very strange words, if you want to, with a friend, or whatever it is. Stand on your head. It is not that you have to be such a strange example of humanity. You can do all this within yourself when there is some decision in the morning that you really want to wake up, that you really want to make attempts to be awake to yourself, that there is something in you, you say 'I' as a friend. I want that 'I' to be with me. May God be granting me that blessing. Can you see that, how you can't continue then with your life and never have any particular desire to be different no particular kind of a wish that would even interfere with this because you do what you are doing? You're not stopping it. You attend to your ordinary business and your life can be lived, and your body, and the different brains and whatever is necessary for it, and a little feeling and a handshake can continue unconsciously. But there could be something with you of a very simple kind of nature. An 'I', particularly in the beginning, is not complicated at all. It is just a function. It is just an entity that has a certain quality, and you want that quality to become known to you. The quality of awareness to become know to you, yourself, that an awareness is in existence regarding you, as if the Sun is shining and you become aware of the Sun shining on you so that then, as it were, you light up.

What is the influence of this 'I' when it is within you? It starts to function and it starts to affect the surrounding, and it starts to affect the different thoughts you have; and, although you can drain and you can sense and you can do whatever you like with your body, there is always a possibility for an 'I' to become contagious in its activity, in then gradually wanting to wake up that what is the surrounding of the neighbors, of thought processes

which are taking place, the tensions in your mind to be released because the 'I' knocks on the door and says: open up and be further opened. And don't you worry too much about this and that. Relax your brain. It's not necessary to have all kind of nonsense keeping on being active without any particular rhyme or reason. Can you be cleansed when the Sun shines on you?

Ed Luttropp: Mr. Nyland?

MR. NYLAND: Yes?

Ed: Can I ask a question?

MR. NYLAND: No.

Ed: All right.

MR. NYLAND: When the sun shines on you and you wish the Sun to penetrate within you, into the three centers, the Sun being a replica of consciousness, of that what is within one's own world, that what you are aiming at. And you, as an ordinary human being, unconscious, you wish the Sun to come in and give hope, give the possibility of that what is and can be expected. The Sun makes you alive physically. It can make you also alive psychologically. It can give you warmth and heat when it is your creation; when it belongs to that what is your consciousness, and your conscience will follow suit in the presence of that consciousness in giving you power, energy, wish for the continuation to remain alive, and maybe even to try to remain awake.

Now Ed, what is?

Ed: I didn't mean to interrupt.

MR. NYLAND: No, you did.

Ed: I know.

MR. NYLAND: If youdidn't mean it, you shouldn't have done it.

Ed: Well, I was trying to get a pin in somewhere.

MR. NYLAND: No, why?

Ed: Well, first I wanted to say how difficult it is to formulate a question when you are speaking to us in a tone like this.

MR. NYLAND: Yah.

Ed: And I have been trying all night to formulate one.

MR. NYLAND: Maybe it's good. Maybe I used that tone in order to eliminate any interference.

Ed: Ah. Well, last night, before going to sleep, I had an attitude of prayer towards wanting to wake up in the morning with Work in my mind, my heart, and my body. I woke up about an hour earlier than I should have and immediately remembered and tried to Work. And I sat up in bed and realized that I had lost something. But I sat at the edge of the bed and tried to bring my 'I' back, and it was with me as I sat there for a few moments. And then I got up to do things that I was going to do. And it left and returned alternately as I walked to the bathroom. And then the problem of the songs that I mentioned the other day interfered for a moment. But this reminded me and made me realize that I had fallen asleep, and I was able to Work again. And what was taking place was falling so much in place with what youwwere saying a few moments ago, that I felt that I wanted to, I was just almost compelled to say something about it. I don't know - yes.

MR. NYLAND: It's all right, Ed, that you want to make reference to it, only don't connect it with that song that you had.

Ed: I didn't.

MR. NYLAND: Because it was quite useless.

Ed: Yes.

MR. NYLAND: I heard your remark the other night.

Ed: I see.

MR. NYLAND: It has nothing to do with it. It's an ordinary little bit of continuation, you might say, as if there is a momentum in your mind and it sticks with it because, during the night, there is no retardation, not even in the use of the mind. So when it then is free again to function, there comes the little song. It's completely unconscious, Ed.

Ed: It interrupts just like you said.

MR. NYLAND: Sure. It's nonsense.

Ed: But at the same time, I realize when it does interrupt, and it reminds me to make another attempt.

MR. NYLAND: No, I would try to get rid of the song.

Ed: I have been.

MR. NYLAND: I would become interested in something else, in a much more powerful influence, but more of your own making.

Ed: More intentional thinking?

MR. NYLAND: I think whenever there is something in the head that is a little too much, then it creates trouble and havoc. I think the way to get out of it is by using the body for a very definite purpose of activity. I become interested physically in doing this and that and the other, even if it were only walking up and down, it's better to do certain things like making the bed or washing dishes or putting on shoes. But then that activity, that I have now made for myself, must have a purpose in eliminating certain energy from my mind. So now I say to part of my mind, please will you observe this activity which I have made intentionally in order to give it a chance to part of my mind to be awake. And then I remain awake in the relationship to my physical behavior. And the fact of the awakening in my mind, that is, that what becomes aware of me continuously will affect the rest of my mind. And very soon, I would almost say, it will be cleansed. There will not any longer be any little song.

Ed: I can see how I've been going in a wrong direction by not doing the right thing in accordance with the indications that I've been listening to.

MR. NYLAND: I've mentioned before, Ed, that the physical body can become a friend.

Ed: Yes, I believe that.

MR. NYLAND: You remember? And then, by engaging some of the other two centers with it, I become much more whole. And as a result, there is an activity going on which forms its own momentum. Then it becomes like a gyroscope

within myself, because my life beoomes much more stable as a result of such activity, and is much less vulnerable.

Ed: I was trying to do something like that but I see where I was doing it in the wrong way now.

MR. NYLAND: Make it simpler, Ed. All right?

Ed: Yes.

MR. NYLAND: All right.

Ed: Thank you.

MR. NYLAND: Ok, Ed.

Maybe you have other questions. Yah?

Katherine Paras: Mr. Nyland?

MR. NYLAND: Yah.

Katherine: Katherine from New York.

MR. NYLAND: Katherine?

Katherine: From New York.

MR. NYLAND: Dallas?

Katherine: Paras.

MR. NYLAND: Yah, all right.

MR. NYLAND: There are so many Katherines, I think. Yah, go ahead.

Katherine: Yesterday something happened to me. And as you were speaking about the development of emotional center, I was wondering if you could - if there might be a relationship that I don't understand.

MR. NYLAND: What happened?

Katherine: Uh, a friend and I were driving in a car. She was driving. And as we were slowly turning a corner, a woman with a small child crossed in front of us and went to walk into the other lane and we proceded to drive past. But the woman suddenty changed her mind, and went to walk in front of our car. And fortunately we were able to stop and no one was hurt. What....

MR. NYLAND: Well it upset you.

Katherine: Yah, in a way that I've not experienced before.

MR. NYLAND: Have you ever been as close to the possibility of hitting someone or killing someone?

Katherine: No, not that I remember.

MR. NYLAND: Most likely not I think, because it doesn't happen that often, and because of that, probably this kind of experience, being quite unusual affects you unusually. It's a good thing to experience it. Fortunately there is no terrible result than only for yourself a little bit of a shock of having something affecting you deeper than before. And you can say it's very good that there is that kind of an exercise for your emotional center. You can live with it. It will change afterwards. You will remember. Whenever you think about it, you probably can piece it together again. It is not particular use if you want - is that the question for Work? It's an ordinary unconscious experience, only a little deeper than usual. It helps to make the emotional center, whatever there is of it, a little bit more facile, perhaps even a little bit more flexible.

Why do you bring it up?

Katherine: Because of its unusualness and....

MR. NYLAND: Yah, unusual is all right, but don't connect that with Work. You see, the unusualness was not caused by you. It was something outside that did it, and therefore theee was no preparation within you, and moreover all that happened was, as I say, the shock as a reaction.

The unusualness, when I wish to make an attempt to wake up and create an 'I', I become responsible for the creation of that, and I have it from the beginning to the end in my own hands to be able to conduct it and guide it. I become quite independent on the outside world. I start with something that I wish to make, and that creation will give me information about myself and actually certain considerations connected with it. That is the difference between Work on oneself, as an instigation within oneself, independent on

that what is the outside world. Outside world can help me to a certain extent when the reaction of the outside world is digested within me into a conversion, and then changing over into the wish to Work. There's no doubt that certain events of outer life can make me Work, but not direct, only indirect. I have to convert the impression that I have received as reaction into the activity of the creation of an 'I'. Is that clear?

Katherine: Yes.

MR. NYLAND: All right. I'm glad nothing happened.

Fred Curchack: Mr. Nyland?

MR. NYLAND: Yah.

Fred: It's Fred.

MR. NYLAND: Yes, Fred.

Fred: This afternoon, I transcribed an answer you gave me lately in which you told me to listen to the First of May tape describing the observation of feelings and thoughts. And you said then I could go to town. And uh....

MR. NYLAND: Did you?

Fred: Well, I listened to it in town. I listened to it two times and I was extremely excited at the prospect of trying to apply. But what I've been able to do, or felt capable of doing has been very slight, limited to catching very slight glimpses of a little bit of a feeling. And I really am not sure about how to be more active or....

MR. NYLAND: Well, Fred, you know, when I start to talk about what might be in the future, the future is many times not not quite close. And then I let it be followed by a warning: say now what I've said before is all very well and good but don't try to apply it as yet. That is really a mean trick.

Fred: Very mean, Mr. Nyland.

MR. NYLAND: But you see, I first want to have a desire to see what are possibilities, and then I want to warn how difficult it is to reach that kind of a goal. So in that sense it belongs together. If I say too much that it is

difficult, at the time when I talk about perspectives, people won't listen to me. But when it has penetrated, particularly when they've tried it a little bit, then I have to say it is very difficult, so don't be discouraged. All right?

Moreover Fred, different things are said to different people. It does not mean that that what is meant for one can be used even by someone else. The question of the observation process in its totality, starting with all forms of behavior of life as expressed in physical body, and then as expressed as behavior forms of feelings, and as behavior forms of thinking, always has in it the possibility that, when one is engaged in one, that one sees already a little bit of the other. And therefore the question of what can be seen a little easier regarding one's feeling, very much the same when I stay with my physical body and try to observe habits which I bring forth again and which are partly already understood because my mind isn't there anymore, in the same way, I have in my feeling also very definite cliches. Certain forms of feeling will come out automatically in the form of some word or not, and as a reaction, based on the feeling and my feeling center being affected, expressed in a certain way. That is where I start. I must catch myself many times, unconsciously speaking, as a result of a feeling influence. And in that I became as automatic as in many of the ordinary movements of my body. And so I want to start with that because it's a little easier for me to see that as an expression and become really impartial to it, because it is already a cliche. There is no further thought connected with it. It just happens to be. It is fully automatic and it is almost without my own control. But now, when I notice that I act that way and so-called feelingly express myself, I know that isn't really feeling at all. It just happens to be habit.

Start with those kind of feelings, Fred and you will see the door open a little bit.

Fred: Thank you.

Ed: Could that be applicable to me, too, Mr. Nyland?

MR. NYLAND: That would apply in general, yes. Yes.

MR. NYLAND: Yes, it is not so specific.

Ed: That rang a bell.

MR. NYLAND: Yah, it's all right.

Vin Woods: Mr. Nyland?

MR. NYLAND: Or one can catch oneself that way with the thought processes the same way, you know? How many things are said before you know it and then you're sorry you've said it. That automatism is very apparent in many ways by which people behave in three centers. All right?

Ed: Yes. Thank you.

MR. NYLAND: Yah.

Vin Woods: It's Vin, Mr. Nyland.

MR. NYLAND: Vin?

Vin: Yah.

MR. NYLAND: Yes, Vin.

Vin: What you were saying earlier tonight about dealing with repetition in one's life and with experiencing life more emotionally and expressing it in that way, when I hear you talk, I realize that it's in exactly that area, my inability to do those things that has me blocked now. And I really don't know how to do what you are saying.

MR. NYLAND: Vin, I wouldn't say that it is easy, but I think one starts by seeing that there is a necessity of filling such emptiness. I also will find out that I cannot fill the emptiness with more emptiness when a thing has become repetitious. I know it all. It is sufficient for me to be able to say it by a word, and then the whole story about previous experiences comes in front by association. And I say, all of that I'm so familiar with. At that time, you have to invent new ways of the introduction particularly

of an emotional kind. You have to learn a little bit more to see how much you yourself, as a life represented on this Earth, can care for life of other creatures. It doesn't matter where--where you will start. And it can be with children, it can be with animals of some kind, it can be with grownups; it can be as a result of a wish to express that what is touched within one, maybe because of music, because of some kind of lovely thing that you see in nature, aesthetic values, or whatever appeals to one. Something that starts to affect you in an ordinary feeling way first, maybe, not necessarily so deep, but which, when you experience it, you can deepen it. You have to learn for instance, in talking with children, if you can talk with them a little bit intelligently, to try to extract as much as you can of that intelligence from them, and stimulated by your own answers, that intelligence in a child. It does require on the part of yourself, in that case, a real wish to help a child, and that comes very deep--from very deep of caring for a child to give it that what is needed for its own development. That I think, one can learn because it is more or less familiar that little children not only can tell the truth but can help you a great deal to come to yourself.

Then I think if that is possible, you have to consider what originally perhaps interested--or made you become interested in Work itself. And you will find that that is ultimately, in keeping on thinking and thinking about that, that it is some kind of a form of your inner life which, to some extent, was starving. It is that inner life which now should be considered your child. You must learn how to talk to your inner life. You must not be afraid of it. You have to say it at times when no one is around, because many times someone else will either criticize or not believe you, or at least will not be familiar with your inner life, and it is not anything that you should wish other people to know about. It is for yourself, your own interest within that what you are as a human being. Your inner life

becomes apparent whenever you do anything very well. Whenever, as we say, the three centers are combined, of course, there is then an emotional quality of some kind. But the wish to do it well, and the satisfaction which then is within you after it has been done well and you look at it, is a very deep emotional stimulus.

This kind of stimulus as an emotional state you must use, because when you are in that kind of a state of elation, you can move mountains, and that is what you have to try, now, in this state in which I am affected, and I really feel that there is much more to my life than the emptiness which I remember, now I wish to continue to build on that. Now, let me see, what else can I do for the benefit of an emotional growth? I want to do something then for someone else, not for myself and I start to emphasize the many times that I have not done certain things perhaps I should have done which I still remember, and then I will do them. And sometimes they're very simple things: writing a letter, making a telephone call, or having some kind of a conversation with someone where it was lost sometime ago, you pick it up again. In your own Work, you continue with that what you really wish to do. And every once in a while when you do it and you, let's say, you're planing or you make a thing smooth or sandpapering it, you just look at it and say, isn't it wonderful? You put your fingers over it and you feel it how smooth it is. That is a possibility for waking up to what you are and what you have done. You become an instrument in that hands of an 'I', and it is that way by which one must make such efforts. Because if you don't make the efforts, Mother Nature is not going to help you, and all she will attend to and what she will allow is a little difference of forms of behavior, and substitute one unconscious act for another unconscious act. You want to get out of it. But what you really want to find is yourself. And you will find it emotionally much easier than trying to find it by means of your physical behavior. If one could

guarantee the study of one's behavior and having the presence of objectivity there, it would be quite well and quite right to reach objectivity through that what is actually the experience of existence as one actually is; that is, the totality of oneself in its own reality. But when I simply consider the different behavior forms from a standpoint of my mind, and my mind still remaining subjective, all I do is describe it and I never will come to the truth of it.

I know what you mean, Vin. I know why you ask it, and I honestly believe it is necessary to find out first, before you do something else, is everything really in such a way that you cannot find what you really want to find, because you're entitled to find what you wish to find. But maybe the way is not entirely open, and sometimes you feel that something else that is offered, that can cause a shock, might even disturb you much more than that what, on account of yourself, you create. A man after all , is a creator of that what he wishes to become, and that what is creation within him, and the sense and the wish for creation comes from something else which I call God within me. As it were, that what I wish to do for myself and my inner life is an answer to a call I receive from my conscience. That kind of a call says, don't sit there all the time and lose yourself in monotony. Get out and do something for yourself for the benefit of yourself. Make that creation, if you can. Build something that is your own. Then you become responsible for it. Don't depend on anyone else telling you about it. You know much more about yourself than anyone else ever will be able to tell you. People in the outside world go by generalities, and the application of something that is in that form of generality as if it belongs to every person, and of course there are many things that are always the same for each person. But we're interested in that what you are, your life, your personality, your form, your expression, your inner life. No one will ever tell you that. Only you yourself will find it.

EST won't give it to you, Vin. After a little while, you will be disappointed, terribly, when you look at the physical aspect only, and there is no deepening in the sense we make it, in the sense of an emotional, Kesdjanian quality, let alone even the wish to understand God and to become part of the universal life force. There is nothing of that kind in EST. But sometimes it's a little useful because it's a little different. It's okay. If I plunge in cold water, I get also a shock. All right, Vin?

Vin: Thank you.

MR. NYLAND: Yah.

Frank Conaway: Mr. Nyland?

MR. NYLAND: Yah?

Frank: It's Frank. Two weeks ago....

MR. NYLAND: Frank Conaway?

Frank: Yes.

MR. NYLAND: Yah.

Frank: When I sat with you at lunch you gave me a task. You said not to try to do the impossible, but just to try for two weeks to Work very simply in simple circumstances, as often as I could, and that if I did that for that period, something would rise up and that I would know what to do. I have tried to apply that and it's been very useful, and there have been many times when it's allowed an alertness to possibilities for that kind of directness and simplicity of an approach; and periods when an accumulation of that kind of attempt has allowed Work to take place very quickly, and repeatedly over a period of time. But what I could say about it beyond that, I really don't understand what else has taken place. I feel as if I'm in the middle of it.

MR. NYLAND: I think you continue, Frank. As soon as it gives you something that is worthwhile, try to exhaust it. But then when it starts to get exhausted you have to extend it to something that is not as yet, as it were,

observed. I think it is necessary that one more and more believes in the totality of oneself which must become known, totally. And therefore the limitations in the beginning in doing that what, at certain times, I want to do when I feel like it, now I have to include that what I want to find out at a certain time when I don't feel like it. And then I will uncover a great many things of myself which also exist and which also have a value for existing, but which I don't like. When I look at myself then, there are a hell of a lot of things that I say, is that really me? And I don't want to believe it.

So, it is just a beginning. It is just to get a little bit going in the sense of having maybe an 'I' at certain times there; but now, the continuation of that, the extending of that what is awakening on the part of an 'I' so that it is not only just a little glimpse of awareness. And then the object which is you in different conditions of life, in relationship with other people, even indoing certain things as a result of your thought and feeling. But all the time seeing if that what is happening as an activity, as an expression of a behavior, can actually be seen from the standpoint of eternity.

So it is right when it has something in it that is worthwhile, continue, but then you must increase the scope. And you must make more allowances for different things to enter which perhaps in the beginning you would not want to have entered, or you avoided. There are many things about oneself that I don't want to see, and when I do see them sometimes, I rationalize them away because I don't want to live with the thought that I was not ideal. I must be perfectly willing to admit wherever the difficulties are and whatever there is that comes to my notice as truth, that I will admit that that is so and I must want to accept that. When Gurdjieff says sometimes it will make you lose your appetite, yes, that is sometimes quite necessary, to lose it, because sometimes there is--that is myself and when I become

aware of that what I really am, I probably don't like it too much. All right, Frank?

Frank: Yes sir, thank you.

MR. NYLAND: For another two weeks, okay.

Frank: Yes sir.

MR. NYLAND: Good.

Enid Wolfe: Mr. Nyland?

MR. NYLAND: Yah.

Enid: It's Enid. I wanted to ask....

MR. NYLAND: Enid. You're always so far away.

Enid: Is it? I wanted to ask pretty much the same question Vin did, but I wanted to see if what you said to him was applicable to me because the thing that I find is the most difficult for me is that there are certain basic questions of my life which I simply can't solve. And the more I live with them and the more information I receive about them the more confused I become.

MR. NYLAND: Darling, I think that the questions of your life that you don't solve or cannot as yet solve have to extend it in the sense of a spiritual quality which must be within each experience of your life. If your life doesn't have that, and whatever the experience may be and if it is only superficial, it will go away and it will not leave a mark. Introduce into that whatever there is now, that you experience as life or an expression of yourself, a certain kind of feeling to start with, and to see if that actually could become a vehicle for your emotional state. Whatever it is, whatever you may do, simple as it is that you are doing, even that, let's say, like washing dishes can be made into a most marvelous emotional influence on myself if I can take dishes and do as if I am worshipping God. I have to learn that because of course it is not usual to do it in that way. And many times I'm so happy to get through with the dirty dishes. But if I really stand still, and I see myself as a human being with aspiration towards

that what I really wish to become as a grown-up man, understanding, full of comprehension, full of benevolence regarding my fellow man, full of the wish of devotion regarding God, that is a different thing. And then everything that I do from that time on, if I could be awake to it, is a devotional act; and it belongs to me because it will change me, and it will fill me with my inner life and expanding it. And out of the emptiness, something will start to grow which has much more endurance and much more, I would say, beauty then anything else in ordinary life on Earth.

Try that first to see if certain things could not be made by you, and really try to exhaust it. There are many things you can do in which you can, as it were, lose yourself in emotions, and it is not silly. It is something that starts a momentum within your emotional center because it is not sufficiently touched and because of that you feel empty. See what there is in the world that you really can admire and that you can stand in awe, I call it. Read about people who are going through suffering. See if you can be affected that way.

I mentioned <u>The Long Walk</u> the other night. When you see suffering, when you can imagine things in Viet Nam, of how it was at the time, when you can see people who are now refugees, when you can see people who are now out of work, and no way to turn to, and simply not being able to blame anything because it happens to be an economic condition about which they definitely were not responsible for. Then when you say, if I were in their shoes, what would I feel? And you look at a face sometimes on TV and you see the suffering and the not knowing where to turn to, and probably they are already at the end of their rope. And can you imagine, sympathetically imagine, if it were you, what would you do? Can you sometimes see such things and get tears in your eyes?

There are many things in life that we don't want to pay attention to because we say it doesn't belong to me. I make things of life in general

my own when I want to have the impression created within me for the use of further development. It doesn't matter where it comes from. I really don't care about that, even if I become sympathetic about it, I simply will start to feel, and that what is my feeling I can control because I can put energy in it more and more and more, until I finally know how to manipulate my feeling energy in the direction of admission, for myself that what I am and that what is the cause of my being. All right, Enid?

Enid: Yes, Thank you..

MR. NYLAND: Yah. Deepen your life, day after day, there are opportunities. Don't let them go by. Stand still for a moment and tell yourself this is really impossible. Say it. I cannot get across this. I don't know which way to turn. I honestly don't. And then you wait for a moment and you ask yourself, is that the truth? Don't I honestly know what to do? Of course you know, you keep on living, because you're not at a point where that kind of suffering or that kind of emptiness will make you kill yourself. There is a great difference there, when I come to the conclusion, but I don't kill myself, then for God's sake there is a reason why I want to be--remain alive.

Yah, is that about the end?

Voice: A few minutes.

MR. NYLAND: A few minutes?

Voice: Yah.

MR. NYLAND: Then It's better that I make the end instead of that thing tells me to stop.

You understand a little bit what I try to say? That your Work is in your daily life. You have your daily life with you all the time. You carry with you your poverty. It doesn't matter where you go, from here to the West Coast, or return or up North or South, or wherever it is. You go to Europe and you come back with yourself. That is your ballast, that

ts your laboratory, that is your opportunity. That is the form of life that is taken within you, that is you in relation to that what you call totality of higher forms of living, of God Almighty, of the Father benevolently looking at His son as mediator to tell us, this, this, ought to be done. As I say sometimes, for God's sake it has to be done, that such messengers from above actually have an affect on me, and I make that what is the message to whatever extent I can, my own. It becomes my property because my life is important to me because I've taken on the responsibility for it, so I fulfill that kind of a task in the eyes of the Lord. Of course all that time it comes with it. How can you ever divide, what I said a little while ago about omniscience and omnipresence and omnipotence. It's all eternity and I cannot divide it. It is there everywhere, always, wherever. So it is with me, my life, and it happens to be in this kind of a form on Earth. And I keep on talking as it were, my way out of it, so that I then can remain aware and awake when I leave it.

This is really what I mean. Keep Work on your lips. Make Work a part of the expression of your face. Have it in your attitude and your posture that you're interested in becoming a man and that it is written, as it were, all over you. Then you will never be empty. And there is always something to be done. And with God's will, and help, and benevolence, it will be done when you are serious, simple and honest.

So drink to Gurdjieff. We almost forget him every time, and he is the father of it all. To his blessing.

And I'll play a little.

END TAPE

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